THE PACIFIC

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PACIFIC THEOLOGICAL SEMINARY SEMI-CENTENNIAL HYMN.

John Wright Buckham.

O God, above the drifting years,
The shrines our fathers founded stand,
And where the higher gain appears,
We trace the working of Thy hand.

Out of their tireless prayer and toil
Emerge the gifts that time has proved,
And seed laid deep in sacred soil
Yields harvests rich in lasting good.

The torch to their devotion lent,
Lightens the dark that round us lies;
Help us to pass it on unspent,
Until the dawn lights up the skies.

Fill Thou our hearts with faith like theirs,
Who served the days they could not see,
And give us grace, through ampler years,
To build the Kingdom yet to be.

THE PACIFIC

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A SEMI-CENTENNIAL OF UNUSUAL SIGNIFICANCE.

Fifty years ago, on the 11th of October, there was founded by the Congregational churches of California, through the action of the General Association, an institution destined to have large part in putting the stamp of Christianity on our advancing civilization. Instruction was begun in the new institution—Pacfic Theologcal Seminary —in the City of San Francisco in 1869. In 1870 it was established in Oakland, where it remained up to 1901, when it was removed to Berkeley. In 1912 it was made undenominational, and in 1916 renamed "The Pacific School of Religion"—from the day of its fiftieth anniversary, October 11, 1916.

It is fitting that six full days—beginning on the 8th of October—be given to the celebration of this anniversary.

In 1868 the Rev. Dr. Israel Dwinell, the man whom the trustees sought first to take a position as professor and acting president, was doing a great work as pastor in our capital city. The call appealed to him, and he stated in a letter to the trustees his desire to accept it, saying in part:

"The importance of the enterprise in relation to the whole future of Christianity and civilization on this coast, and the influence which this western side of the continent is to have on the eastern, and also on the commerce of the Pacific and the destiny of the races to the west of us, makes me feel that it may be my duty to accept, and to work with you and others in the capacity named, in founding a school for the training of Christian ministers for this vast field. If I refuse to do so I am afraid I shall grieve Christ. But if Christ calls to this work He calls not one person but the churches. He calls the Christian people of California."

It is history that Pacific Theological Seminary did not at that time secure Dr. Dwinell. Church and city so bestirred themselves to keep him in Sacramento that a council called to consider the matter could not advise the dissolution of the pastoral relation. Then attention turned to one whom Horace Bushnell once introduced at an Association in Connecticut as "the father and mother of Congregationalism in California"—to the Rev. J. A. Benton, and under his splendid leadership the Seminary went on its useful way for many years.

In 1895 the Rev. Dr. J. K. McLean, after an ever memorable pastorate of twenty-four years in the First Congregational Church of Oakland, came to the presidency. His statesman-like constructiveness, his great zeal for everything tending to advance the cause of Christ and build up a reign of righteousness throughout the world, led him in a few years to undertake to locate the Seminary for all future time near to our great university. There it now is, and there it is to be—for a permanent site has been purchased just at the entrance near the Greek Theater, on which buildings such as are now demanded will be erected ere long.

At the time when Dr. McLean became deeply impressed by the thought that the theological seminary should be permanently established in Berkeley he indicated that the realization of the benefits from such a move was not "a mere amiable hope" on the part of those concerned in the matter of removal, but was something which commended itself to the mature judgment of persons best qualified to express an opinion in the case.

President Gilman of Johns Hopkins University was quoted: "It seems to me very desirable that the University of California should be surrounded by other institutions exerting an influence favorable to the highest culture of the students intellectually and religiously."

President Northrup of the University of Minnesota wrote in reply to an inquiry from Dr. McLean: "My view has always been that Christian people should help to make the university what it ought to be, and should utilize it to the fullest extent in educating their children. * * * I regard the movement of your Seminary towards the State University as one of the wisest movements in religious and educational circles that I have known in the last quarter of a century."

Professor Richard T. Ely of the University of Wisconsin stated that a religious denomination thus turning to co-operation with State universities "comes before the country in such a manner as to commend it to all true patriots." And President Angell of the University of Michigan wrote: "The theological students will get the scholarly inspiration and breadth of the university life; and I think the university will catch some spiritual influence from the contiguity of the Seminary."

Professor Thomas Bacon of the Department of History of the University of California was stirred by the idea and wrote to Dr. McLean: "If a theological seminary has no missionary spirit it may have a name to live, but it is dead. No fairer field for missionary work ever lay open to such an institution than now lies open to the Pacific Theological Seminary. The constitution of the University dictated by the necessities of the times, forbids any special provision out of State funds for the teaching of the loftiest and most important of all sciences. This being the case we have to look to the Christian Church, or, failing that, to some Christian denomination to come over and help us. If you do not heed the call, if you neglect this rare opportunity, if you, are disobedient to the heavenly vision, we, the dwellers in Macedonia, shall have to wait with new patience for our salvation, and shall largely lose our interest in you. What we need in our community is a positive, scholarly, spiritual force, which our organic act did not forbid, but for which it could not provide."

The benefits which might reasonably be expected to accrue to the Seminary—some of which have been indicated in these statements by these eminent men—were set forth also by Dr. McLean in his usual able way. We cannot name them here, but would merely note a few in what he called affiliated influences—"influences

which tend so powerfully toward the true culture: density of intellectual atmosphere, with its stimulus to application and enthusiasm in study; the wholesome and necessary humility born of constant companionship with contemporaries of studious habits and large gifts; increased sense of the dignity and joy of citizenship in the republic of letters." And specifically: "The great advantage to the theologue of receiving his training together with men of other callings. * * It gives the minister a better understanding of the other educated classes; it gives them a better understanding of him, and so inspires both classes with mutual respect and confidence. All these things contribute powerfully to counteract that narrowness and one-sidedness peculiar to theological schools. They impart general enlargement and enrichment of personality, and so increase the minister's fitness for and adaptation to the delicate but mighty requirements of pulpit and pastoral work."

And so we have the Pacific Theological Seminary in Berkeley today contiguous to the University of California. Together they are exerting an immeasurable influence—operating powerfully, and, perhaps, as no other institutions are, in moulding the future not only of the Pacific Coast and other parts of our land but of the Orient—vast countries destined to figure prominently in the world's future.

The Pacific extends congratulations to President Nash on the eve of the great event! As professor for many years and as president since 1912 when Dr. McLean was made president emeritus, Dr. Nash has worked with great devotedness and ability. He has increased the endowment considerably, has led in securing that admirable, permanent site adjacent to the University, and has been instrumental in so adding to the faculty as to make the institution equal in that respect to any in the land.

Pacific Theological Seminary has gone the way of so many Congregational institutions—it is no longer distinctively Congregational: It isn't, and yet it is.

When the National Council met at Worcester, Massachusetts, in 1889, Professor Dwinell of this Seminary gave the opening sermon on "Christ Among the Peoples." In that sermon he said: "The Congregational spirit is a sun among the polities; and whether seen on its daily rounds, at its rising above Plymouth Rock, or glittering from the lakes in meridian splendor, or as it goes out at the Golden Gate for the islands and Japan, on its way round the earth, it is everywhere the same sun. Its influence belts the globe. Christ is Congregationalizing the denominations, and cardinals, bishops, assemblies, conferences are gradually yielding before the omnipresent, gigantic, conscious, lay-awakening it fosters. The Evangelical Alliance, the Pan-Presbyterian councils, the conventions in the interest of Christian and ecclesiastical union, are monuments Congregational-wise—possible forecast gleams of something larger, richer, diviner, hereafter. Every one sees the tendency, everyone knows it, though everyone may not give due credit to the historical source." And then Dr. Dwinel added: "Whatever more we shall be able to give will depend on how much more of Christ we shall have centered and compacted in us to give. Henceforth church organization, to be successful, must be around Christ. The church of the future can have no other center."

Pacific Theological Seminary today is in line with the trend of the centuries—it is undenominational and yet it is Congregational.

A GREAT FIELD FOR USEFULNESS IN TOKYO.

A few weeks ago The Pacific mentioned the resignation of the Rev. Dr. Doremus Scudder as pastor of Central Union Church, Honolulu, and his acceptance of a call to take charge of the Union Church at Tokyo, Japan. We quote from The Friend, of Honolulu, concerning the work in Tokyo, and how Dr. Scudder reasoned and finally accepted the call.

"For many years services in English for the sake of missionary families and other residents of the capital connected with non-liturgical churches have been held Sunday afternoons in Tokyo. Only recently, however, a definite church organization has been effected and a movement been instituted to call a regular pastor. The various mission boards operating in non-Christian lands have felt the need of such organizations in the large centers where English-speaking people are found, and some years ago appointed a committee with Dr. Robert E. Speer as chairman to forward the interests of such churches. The committee subsidizes the work with grants, so that pastors may be secured, encourages these enterprises to become self-supporting, and often finds men willing to serve as ministers. The co-operating boards make definite grants of money to the committee for this work. These churches are a direct aid to the missionary enterprises in the countries where they are planted. In Tokyo the prospects of the Union Church reaching self support during the next three years are very bright, and the committee has voted to stand by it for that length of time with an annual grant of $1000. The great need of that enterprise is for a suitable site and church plant. The English-speaking population of the capital is scattered all over the city, and as the distances are great, a church to be effective must be located near the center. Land there is costly and obtainable only with difficulty. To equip the work thoroughly will cost anywhere from $50,000 to $100,000. There are some nine hundred persons in the constituency of the Union Church. One-half of these are missionaries and their families. The other are business men, teachers, some stenographers and the like. Quite a number need social support in that great foreign capital. The church enterprise must be varied to meet the demands of the situation and must be well developed on its social side. The temper of those who stand by the church may be gauged from the fact that no less than one hundred and thirty-two persons subscribe towards its financial support. One has only to compare this figure with the number of persons who take an active part in financing Honolulu's Central Union Church to realize that these Tokyo friends mean business. While the English-speaking population of the city is slowly increasing and after the close of the European war is certain to grow faster, it is not likely that the Union Church there will ever be either a very large organization or financially very powerful. In these regards it will never be comparable to our Central Union. Yet in itself considered the work of building it into vigorous self-supporting life will be well worth doing. Its inner development, however, is the least important of its phases. If it can be brought to realize its possibilities as an all-round modern church, fulfilling its mission in accordance with the demands that the twentieth century Christ makes upon his followers, its location in Japan's capital, the character of the men and women it will gather together, and its own large life will cause it to radiate peculiar influence upon the entire Christian program in the Empire. Such a representative work

is absolutely demanded there and Japanese Christian leaders no less than foreign missionaries are convinced that no time should be lost building up such a positive institution for righteousness in the nation's capital. Then there is in Tokyo a splendid language school, attended practically by all the new missionaries during the first year or two of their residence in the country. These young people need the impress such a vigorous church permeated with the right missionary spirit ought to be able to give them as an introduction to their work. All of these considerations moved Dr. and Mrs. Scudder very strongly in leading them to their decision to leave Honolulu for Tokyo. A further very powerful factor in the problem lay in the special work that has engaged much of the attention of Central Union's minister ever since he came to Hawaii more than thirteen years ago. That factor is the problem of closer relations between Japan and the United States. During the twelve years of his editorship of The Friend this has been one of his chief concerns, and he has used Central Union Church as a fulcrum for effort on behalf of this great movement during the nine years of his pastorate. The Union Church in Tokyo ought to furnish a better center for this work than even Central Union in Honolulu. Above all, the missionary motive is supreme and the joy of being on foreign missionary soil and an active part of the great work of pioneering for Christ at the front has exerted a controlling influence upon Dr. and Mrs. Scudder in leading them to hear in the summons from Japan the call of the Master."

BIBLES ON THE MEXICAN BORDER.

The Secretary of the American Bible Society for the Southwest Agency, Dr. J. J. Morgan, reports that there were 200,000 American soldiers on the Mexican border and fifty per cent of them without any part of the Bible. Scattered over one thousand miles of dreary waste, and, for the most part, burning sands; far from home and the influences of its restraining love; suddenly placed in an environment trying alike to every part of their natures—these are the conditions among our men on the border.

The American Bible Society has undertaken to supply every soldier with a copy of the Bible and began work at El Paso in and near which are concentrated about 40,000 men. Two young men of the Bible Society began work among these soldiers and, as the camps were scattered, the churches of Dallas purchased and secured for the Society a Bible car, and hearty co-operation was given both by the Army Chaplains and the Y. M. C. A.

Big Demand.

There was found to be an enormous demand for the Book. Orders came into the Dallas office for hundreds and thousands,—4,500 per week are going to the Mexican border. Reports from the workers in the field are interesting and inspiring. One says:

"Seven hundred men of the First Artillery of Pennsylvania received khaki-clad Testaments at one time during the past week." Another: "I received 8,000 Testaments during the past week and distributed more than 3,000. The Fourth Pennsylvania Infantry now has 1,205 of the 'Soldiers Special,' in addition to a number brought by the men from their homes. The Bible car has proved its worth and saved the Society much time and expense. With it we have been able to distribute as many as 2,000 Testaments in a day, a task that without it would have taken a week."

One man told the colporteur that he had been in the Army eight years and had never owned a Bible. Another man, in less than a week after receiving a Testament, went to an El Paso church, made a profession of faith in Christ and asked to be received into the Church. His conversion was directly due to the reading of the Testament.

Dr. Morgan says: "We have made a beginning but we have not reached the end of our task. There is such a pressing need. We could use another Bible car and two more men if we had but more funds. The Society appeals for special contributions for this work which will enable it to supply every soldier."

CALIFORNIA WINE AND THE LIQUOR TRAFFIC.

Franklin Hichborn.

The elements opposing the two anti-alcohol amendments to be voted upon this year, saloon, dive, brewery, distillery, French restaurant, etc., have taken refuge behind the State's grape-growing industry.

So far as the writer knows, not a dollar of the money contributed by saloons for the anti-prohibition campaign has been used to urge the electors to save the saloons, nor is the dive contribution used to urge that the dive be saved, nor is distillery, French restaurant or brewery money employed to ask that distillery, French restaurant and brewery be spared.

But wherever one goes, he is confronted with expensive signs and advertising, reading, "Save the vineyards. Vote against prohibition." "One hundred and fifty thousand vineyard workers will be thrown out of employment if prohibition carries." And so on and so on, in infinite variety.

"Not daring to defend their own industry," as the Fresno Republican points out, "they (the indefensible saloon, dive, etc.) are hiding behind another which has respectable friends."

Wine Small Part of the Issue.

Although wine and wine drinking are made to appear large in the present campaign, they are, as a matter of fact, but an infinitesminal part of the California booze issue.

Viewed from another standpoint that of the grape-grower, the production of grape for wine-making is the least dependable of the three divisions of the State's viticultural industry. Indeed, the statements of experts, and the evidence of one's own eyes as he drives through the wine grape districts, is that, save in a comparatively few districts which are particularly favorable to the production of wine grapes, the growing of grapes for wine in California does not pay the grower.

Wine Grapes Rot on Vines.

Bulletin No. 6 of the California Viticultural Commission, dealing with the State's 1915 grape crop, shows that the raisin grapes brought good prices selling for more than $10,000,000; that the table grapes sold for more than $9,500,000. On the other hand, the wine manufactured from wine grapes had a marketing value of less than $6,000,000 and some 200,000,000 pounds of wine grapes were left to rot on the vines.

The editor of the Chico Tribune in a statement published April 23, 1914, describing a trip through the wine grape district says:

"Four years ago I had occasion to travel where the main industry was the wine grape. The grape gathering

season was over, but the grapes hung in clusters upon the vines, untouched, and mile after mile on both sides of the road it was grapes, grapes, grapes, and on every hand came the same answer from the owners of the vineyards, and here it is: The price paid by the Wine Association for the grapes was not enough to pay for the picking, and the owners of the grapes saved $2.50 per acre by allowing the grapes to rot on the vines.

Little Profit in Wine Grapes.

Prof. F. T. Bioletti, Associate Professor of Viticulture at the State University, is quoted in the monthly Bulletin of the State Commission of Horticulture for March and April, 1913, as saying that, "The average price received by producers (of wine grapes) for a series of years must be very close to the average cost of production. That this is actually the case appears from the following tables based upon accounts kept at a number of vineyards in different parts of the State."

The tables which Professor Bioletti gives establish his contention. In the case of the small vineyardist who may even conduct his vineyard at a loss, Bioletti concludes, "he would be better off financially if he gave his vineyard away and worked for the man he gave it to."

Growing Cost and Selling Price.

Frank T. Swett of Martinez, Commissioner of the State Board of Viticulture, is quoted in the same bulletin as saying that "The actual cost of growing wine grapes in the interior, on average land, including interest on the investment, and taxes, is probably not less than $12 a ton. At $6 a ton, the prevalent price, there is a heavy loss."

Mr. Swett advises that the grape grower "should hold himself free to dig out his vineyard and substitute some crop that will net a real profit. If his vineyard bears only average crops, he may do better to gradually reduce his vineyard acreage and work into alfalfa and other lines of production."

Wine Vineyards Poor Investments.

C. T. Clark, a resident of the Napa wine grape district, and himself a former grower of wine grapes, says of wine grape vineyards:

"The well informed would not invest in such property today. The business is a delusion and a snare. If it was what the wine interests represent, there would be no need to call on the legislature to give $35,000 a year to bolster up the business, and if it was an honest buiness, the United States revenue office would not be defrauded as it has been."

Sees Relief in Cheap Labor.

H. F. Stoll, Treasurer of the State Board of Viticulture and member of the Board sees relief for the wine grape growers when they can get their grapes harvested for less than Japanese and Hindus will work for. In the bulletin from which the above quotations are made, Mr. Stoll says: "One of the most serious difficulties which we must overcome if we hope to compete successfully with France, Italy, Germany, Spain and Portugal in the wine market of the world is the labor problem. This fall, pickers were at a premium in the vineyards, and as a result, prohibitive prices had to be paid to Japs, Hindus and other available help. But with the opening of the Panama Canl, it is expected that the influx of immigration from Southern Europe will help adjust the vexing problem."

Influence of Federal Tax.

Others look for relief when the present Federal tax on dry wines and on brandy used to fortify sweet wines is adjusted for the benefit of the California Wine industry. But this tax did not affect any vintage but that of 1915.

And the California wine grape growers would find much to interest them regarding the wine and brandy tax, if they would read the proceedings at the hearing before the Congressional Sub-committee on Wine Legislation, held March 15, last.

Strange Action of California Wine Association.

At that hearing Congressman Wm. Kent of California, testified that the representatives of the California Wine Association agreed to the 8 cent tax on dry wines and the 55 cent tax on brandy for fortifying sweet wines. Then before the increased tax went into effect, they fortified more than 40,000,000 gallons of wine. Having on hand this big stock of wine fortified with an untaxed brandy, the California Wine Association was in a position to profit by the increased tax, while the grape growers suffered from it. In the words of Mr. Kent, "The present act, advocated by the represntatives of the California Wine Association, raised this tax above the point which would permit them to break their contracts, whereupon the contracts were declared forfeited."

At the same hearing, Mr. H. E. Welch of Lodi testified that "No intimation was given the growers that their contracts would be cancelled until the latter part of August, 1915. On the contrary, men supposed to be in the councils of the California Wine Association repeatedly made the statement to growers that they would be taken care of. In the latter part of August, 1915, with a crop of ripe grapes on their vines, holders of contracts were notified that their contracts had been cancelled. There was no time to look for new markets. The grapes had to be gathered and sold for whatever prices might be obtainable. The average price for sweet wine grapes was less than $7 per ton."

Independents Could Not Compete.

Touching upon the reason why wineries, independent of the California Wine Association did not make sweet wine in 1915, Mr. Welch testified: "After the passage of the emergency revenue act and prior to its taking effect, the California Wine Association accumulated a stock of wine said to be in excess of 40,000,000 gallons, all made during the 3 cent fortified tax. This will explain why the independent wineries could not make sweet wine during the 1915 vintage, knowing they would have to pay the tax of 55 cents and be compelled to sell in competition with wines made under the 3 cent tax."

Such are the conditions under which wine grapes are produced in California. The market for them is neither dependable nor expanding. On the contrary, with world trend toward prohibition, there is no prospect of better demand or market. The grip of monopoly on the industry tightens each year. The small grower of wine grapes, and even the large grower, has no chance against it. There is no other industry of the State on so insecure a basis as this.

Plant Fruit Trees Between Vines.

And from one end of California to the other, wine grape vineyardists for years past have been planting fruit and nut trees between their vines, and tearing out the unprofitable vines as fast as the trees came into bearing. At the Stanford property at Vina, 4,000 acres of wine grape vines have been pulled out during the last few years, 2,500 acres of them this year. For years, statements have been coming from this vineyard, at one time counted the largest in the world, that it did not pay. This year, with the Pro-

hibition campaign on, an attempt has been made to make it appear that the sole reason for uprooting the vines is that Johnson grass has got into the vineyard. But well informed officials of Stanford University had not heard of the Johnson grass before, although officials and employes of the Stanford properties have been giving out for years that the vineyard has not paid.

Such is the status of the wine grape industry in California under cover of which saloon, dive, brewery, distillery and their allies are making their fight against the two anti-alcohol measures.

Make No Distinction Between Amendments.

These allied opponents make no distinction between the two measures. They state that the adoption of either will ruin the wine industry in California.

This is not true of the second measure, that which abolishes the public drinking place. It does interfere with the manufacture of wine.

Wine men state that the production of wine in 1913 was 42,000,000 gallons. Of this 42,000,000 gallons, 40,000,000 gallons were exported from the State.

Exportation Not Affected.

The second measure does not in any way affect the exporting of wine. Had this second measure been law in 1913, the 40,00,000 gallons of the 42,000,000 produced that year would have been manufactured and shipped to its destination, precisely as it was manufactured and shipped. The proposed law does not prevent the manufacture or shipment of wine.

There were 2,000,000 gallons left in the State.

Part of this 2,000,000 gallons went into storage. This would not have been affected had the proposed law been in force, for the second measure does not interfere with the storing of wine.

Part of what remained of the 2,000,000 gallons was consumed in private places.

This would not have been affected either for the second measure does not interfere with the use of wine in private places.

The remainder of the 2,000,000 gallons, a comparatively small part, a very small part indeed, was consumed in saloons, French restaurants and other public places.

That part would have been affected, for the second measure abolishes the public drinking place. But it is not at all likely that of the 42,000,000 gallons of wine produced in California in 1913, 100,000 gallons were sold in California public drinking places.

Wet Argument Falls Flat.

But from one end of the State to the other, sign boards are to be seen setting forth that to cut off the sale of this paltry amount of wine sold in California public drinking places will ruin the entire California grape industry.

Time Given Under Prohibition.

The first measure on the ballot, known as the Prohibition amendment, provides for complete prohibition of the beverage liquor traffic, leaving only such manufacture and sale as shall be necessary for medicinal, sacramental, scientific and mechanical purposes.

But this measure does not become effective until January 1, 1920. It gives the wine grape vineyardist three years to adjust himself to the new order. This is sufficient time to get his lands into other and let us hope more profitable crops. If we are to judge from such evidence as that given above of the part played by the California Wine Association in the affairs of the wine grape growers, the framers of the Prohibition measure have on the whole dealt more fairly by the wine grape growers than the Wine Association has done.

Use for Table and Raisin Culls.

The anti-prohibition elements contend that the entire grape growing industry will be ruined in the event of prohibition carrying. They hold that the entire grape growing industry is dependent upon the winery. So great is the demand for grapes for wine making they state, that the winery offers ready market for all culls of the raisin and the table grape vineyard.

And this, in spite of the fact that last year 200,000,000 pounds of wine grapes rotted on the vines.

But in spite of the fact that wine grapes were unsaleable at living prices for the grower last year, raisin and table grape growers enjoyed one of the most prosperous years in the history of viticulture in California.

Vineyards Against Booze.

Informed grape growers are beginning to recognize that the handicap of the wine grape can be dropped without injury, and to the benefit of California Viticulture. Mr. C. Gaines, a prominent grape grower of Fresno County, in a recent statement said: "I, too, am a raisin grower, being directly interested in and the manager of 100 acres of bearing muscat vineyard, but I am unable to see that it is either wise or necessary to put our industry and our California Associated Raisin Company in partnership with either the wine industry or the saloon business." "If I must admit that we must engage in the wine and alcohol business to save our industry, I must also admit that we must go into the saloon business for a like purpose."

Market for Raisins.

Last year, we sold approximately 100,000 tons of raisins at fair prices, and I think we will all agree that it was not an exceptionally good financial year. Can we not increase this market to 200,000 tons and can we not dispose of our second crop in some other way? There are other and legitimate uses for second crop muscats without selling them to the wineries. As a matter of fact, there is quite a respectable minority of raisin growers who, like myself, have never sold second crop muscats to the wineries and who rarely, if ever, have cured them into raisins."

Prohibition Benefits State.

Such is the stand of one of California's most successful raisin growers. Such men recognize the benefits that will accrue to their State from Prohibition and know the comparatively small harm that will result to California grape growing should the State adopt Prohibition.

LONG-TIME WORKERS ON THE COAST VISIT AN OLD FIELD OF LABOR IN HAWAII.

The Friend, a Honolulu publication, has the following concerning the visit to Hawaii of the Rev. and Mrs. W. C. Merritt of Claremont:

"The coming of Rev. and Mrs. W. C. Merritt recalls to many the days when they were at Punahou. Many of their old pupils have been glad to welcome them again, and many more outside of Honolulu would be just as glad were they within reach." Asked how Honolulu seemed to them after twenty-six years, Mr. Merritt said: "The changes have been worthy of the years. The growth of the city, both in extent and quality far exceeds our wildest

dreams when here. The character of the buildings, the improvements of and about the harbor; your superior Rapid Transit service; the increased population—all bear the stamp of the best of the twentieth century. At Punahou the changes are wonderful and beautiful, and mark it as a school of progress. The splendid new buildings; the ample and choicely developed grounds; the beautiful Cooke Library and Gallery; the fine Alexander Athletic Field; the still popular and useful Baldwin Swimming Pool, are all characteristic of the spirit and rare taste of the Hawaiian constituency."

When questioned as to his present work Mr. Merritt replied: "I am now the secretary and manager of the Claremont Missionary Home. It is a young institution, having been incorporated in January, 1915. Our work is of a twofold character. As a home we shall care for missionary children who must leave their parents for their education in America. We have been told of the wonderfully realistic scene in the recent Pageant at Punahou illustrating the separation of parents and children about to sail for America. There is no keener sorrow than that, and when they send them away to uncertainty, it is distressing. Secretary Barton of the American Board said to me, 'Missionary parents need such homes, as with their children under such care they will remain contentedly on their fields.' Our Home Board have voted to make our central buildings a memorial to the mothers of the Hawaiian Mission. There were over eighty-five of these mothers and my heart warms as I think of the splendid women I knew when here in the '80's. They were a most unusual group of women! And we feel that the most appropriate thing we can do is to memorialize them in this way. To build, equip and endow such a home we estimate should require $100,000. The building should be fireproof; it should be attractive in architecture, in construction and in its furnishings; and then it should be endowed to the extent of all overhead expenses that the cost to parents sending their children there may be at a minimum. Moreover, we want that no worthy young person shall be turned away on the score of expense. So far as we know we are the only undenominational institution of this kind in America. And not only that, but we shall not discriminate between missionaries, whether laboring in America or in foreign fields. A missionary mother working among the Indians of Montana has asked if her children would be eligible. Of course they will. For missionary families we have already our Hadley Cottage, the gift of Miss Mary H. Porter, and another more roomy cottage is being erected to be completed October 1st. This we may use for a temporary home for children. Our Hadley Cottage is occupied by Rev. and Mrs. H. P. Perkins, retired missionaries of the North China Mission. Both are cripples. Mrs. Perkins, through no fault of hers, was thrown from a train and suffered the amputation of both feet. In his work there Mr. Perkins contracted rheumatism, and gets about painfully with a crutch and cane, while she goes on artificial feet. Our missionary boards make no provision for missionaries who leave their active service, hence the importance of our work. And families at home on furlough are seeking such communities as ours for their rest. And Claremont, thirty-five miles east of Los Angeles, is an ideal spot for our home. With its choice Southern California climate, at an elevation of 1250 feet, right under the shadow of the Sierra Madre Mountains, with fine grade and high schools and Pomona College, a community exceptional in its one large church, and rare social and moral influences, it is thoroughly desirable. We have come again to Hawaii to renew old friendships and to make new ones, and to make friends for our Missionary Home."

TAKE HEED!

A Sermon by the Rev. Dr. Luther R. Dyott, Pastor of First Congregational Church, Portland.

Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ; for in him dwelleth all the fullness of the Godhead bodily and in him ye are made full, who is the head of all principality and power. Colossians ii:8-10.

"Take heed!" This is a note of warning, but we shall find something more than this in our practical meditations upon the entire contents of the inspired words of our text.

The warning is given because danger is seen and it is real danger, not imaginary, not hypothetical. It is all the the greater because those who are exposed to it seem quite unaware of it. It is apprehended, not by the persons endangered, but by a man who, himself, being beyond the danger zone, still sees others who are within that zone.

Well, who is this man giving the warning? Who are the persons thus warned and what bearing has it upon the lives of those on earth today?

We have very little use for the chronic alarmist. He may, at first, attract scant attention. Then we come to regard his words with indifference and then with disrespect and at length with contempt. He destroys his influence. In this instance, however, we dare not rule out the man who says, "Take heed!" for it is Paul, the great apostle, speaking. He is always worth hearing. Immediately, he is warning the Colossian church members.

Others in the world today need these words just as much as the Colossians did in their day. Hence, the applicability of this text is vital and immense.

The despoilation of human life, the traffic in the souls of men, is ever the most awful tragedy of the ages. Persons who kill souls are more diabolical murderers than those who kill their bodies. Some poison their victims in the name of religion, itself. Others poison them against religion. Still others lead them away from the only thing in the world that can make life full and complete.

"Take heed lest there shall be anyone that maketh spoil of you." This means carry you away as captives. They, and they, only, are slaves whose minds are bound in error and whose lives are in bondage of sin.

Paul sees the possibility of his converts to Christianity being carried into mental captivity, with cords of error upon their minds, making them like the captives represented on the Assyrian monuments, but worse than such captives.

Now notice the method or means through which persons are carried into captivity. "Philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." Let us clearly discriminate. This is not a passionate dissuasive from all philosophy. The dehortatory is specific. Not all philosophy is to be despised and rejected of religion. Ignorance holds no brief for virtue, excellence and achievement.

Etymologically, the word philosophy signifies love of wisdom, which is a mighty good thing. The rationale by

which the facts in any department of knowledge may be understood and satisfactorily explained is, indeed, most valuable and it is especially so in the department of knowledge relating to matters of religion. The science of God and divine realities is the greatest science that can ever command the mind of man and in such contemplation, the mind becomes more capacious, when thought is at all worthy and the conceptions are even approximate. So, we are not warned against all philosophy. It is simply against such types as have in them "vain deceit, after the traditions of men, after the rudiments of the world and not after Christ."

Vain means empty—empty of all that can reach and satisfy the depths of the soul. Deceit is bad enough anywhere, but it is worst of all when it offers its miserable substitutes to our immortal souls and with swelling inanity calls these philosophy and wisdom and faith and pins a faded belief to the sleeve of some imperfect human being, who makes selfish commerce of religion.

Man has come from God and he can never fully find the meaning of his own life in anything that is not of God. We are bound to go beyond the rudiments of the world, because the growing soul is larger than any other world that Almighty God has ever created.

What is meant by the rudiments of the world? First principles, elements, the alphabet, the A, B, C of the world. These rudiments have their place, but it is a small place—too small to presume to call a halt on the expanding mind and progressive life of one born of God.

Real religion should be the most progressive thing in the world. There is no conflict, save as men make it, between the progressive and the conservative positions in religious thought. All who make divisions here, or would do so if they could, need more light. Some day, in the fuller light, they may yet see that they have played the part of enemies in the sacred name of friendship.

Conservatism is the shore along which the river of progressive life and thought flows toward the unfathomable infinite. Every religious person needs both the progressive and the conservative spirit in a well-balanced oneness within himself. Otherwise, he will become a dry embankment by the side of vacuity, or a falling cataract, bearing no great and regular freightage toward the permanent and the eternal.

Paul was both a progressive and a conservative in one and he could not allow his followers to swing to either extreme. Unwilling to have his converts taken away from Christ, or to remain awkwardly in rudimentary things, when their lives should be spelling out great ideas of Christ, of God and religion, he said: "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ: for in him dwelleth all the fullness of the Godhead bodily and in him ye are made full, who is the head of all principality and power."

The peril is not that men think, but it is in the fact that upon the ocean of thought they may linger too near the reef, or their craft is not sea-worthy, or they are not able to manage the wheel, or the steering-gear is not in working order, or they are carrying the wrong mental cargo.

Reverting to the original figure, frankly we should say that too many Christians have not grasped God's idea of Jesus Christ, as he has given it to us through Paul. Many flatter themselves in the notion that they know all about Christ, when they have only touched the hem of his garment. When asked "What think ye of Christ?" they glibly respond in certain trite and doctrinal definitions, all musty with theological terms, apparently unmindful of the fact that definitions are but limitations.

The greatest facts in the universe can never be altogether defined. These limitations are in us. When we grow the facts seem to grow. Christ is larger than all systems of religion. Christ is more than Christianity as we have made it. Books have been written advising a rediscovery of Christ. But, really, no man has yet discovered him. How, then, can any one rediscover him? We need a growing conception of him, and an increasing consciousness of him as God knows him to be. While there is a very real and profound sense in which only God can fully know God, there is another sense in which the experience of God in human life may, and does, constantly increase and enlarge our conception of his nature as revealed through Christ in whom "dwells all the fullness of the Godhead bodily."

We cannot comprehend this all at once. In fact, it requires, in some respects, the falling away of many outgrown systems of religion, and the unfolding processes of the ages for the mind of man to know unto the utmost all that can be known, even here on earth, about the Christ. Mortal mind finds its pause, for the time being, in the nearer approach to him. Then reverently we exclaim:

> Strong Son of God, immortal love,
> Whom we that have not seen thy face,
> By faith, and faith alone embrace,
> Believing where we cannot prove.
>
> Thou seemest human and divine,
> The highest, holiest manhood, thou,
> Our wills are ours, we know not how,
> Our wills are ours to make them thine.
>
> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of thee,
> And thou, O Lord, art more than they.

While the very ground, the center and the circumference of all the teachings of these verses of scripture are obviously Christological, it should be remembered that Christianity is not a sectarian religion when it is made a full expression of the life of Jesus. Jesus did not come into the world to establish a sect, and the man who fails to see how many of these sectarian divisions in the name of Christ can possibly glorify him need not regard himself as utterly beyond pardon or out of harmony with him who prayed for the oneness of his followers.

The things which call for a united Christendom are so much greater than those which divide us into our little denominations. Sectarian problems are nearer solution in our foreign fields than they are here at home, especially in Oregon. Most seriously do we need to study the deeper realities of God, of Christ, and of the divine methods for human life, as the residence of the very life of God. Our text affords such a study, not so much for intellectual entertainment, as for spiritual profit.

In this text we find three fundamental affirmations which the logical procedure of our thinking in this connection may follow.

The first has reference to the essential nature of Christ. "In him dwelleth all the fullness of the Godhead bodily." In simple terms, we understand by this that nothing is lacking in the Christ that is found in God. All that God has ever been, is now, and ever shall be, is in the nature of Christ. Christ is complete. He is God's best idea of man, and man's best idea of God. But how could the Godhead dwell bodily in him, and yet remain a separate, distinct, personal, indivisible God whom he regarded as his father and unto whom he often prayed while he dwelt in his human body?

In the second chapter of the book of Philippians, the seventh and eight verses, Paul unites in his deep thoughts the pre-existence of Jesus with his existence and work on earth, saying of him: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, becoming obedient unto death; yea, the death of the cross."

While Jesus was in his body of flesh he was still the divine Son of God, and as such was recognized and approved by the voice from heaven, but in this volitional humiliation, when he took the form of a servant, he enshrouded Deity in humanity, and it was only at his transfiguration on the mount, and after his resurrection, that the fuller blaze of his glory was apparent to mortals.

The fullness of the Godhead bodily in God, the father; the fullness of the Godhead bodily in Christ, the son; mystery of divine mysteries, how can these things be! Have we any analogies to help us grasp the thoughts? Yes. In the realm of nature we find in so many places the fulness of the sun dwelling in the children of the sun, while the sun remains as it was before the reproduction of itself in its offspring.

The rose, with all its exquisite beauty, seems to tell us that the fullness of the sun dwells in it; the modest little violet also has the same glad story to tell us of itself; the majestic tree repeats the same interesting story of itself; the harvest weaves its golden grain and reminds us that the sun lives in every grain; but all the while the sun is still just what it was before.

Once more you are the reproduction of your father. You have been called the image of your father. You have his nature, his disposition. His fulness of life is in you. And yet your father is one, and you are one. Let it be acknowledged that our analogies do not reach all the way in the correspondence of thoughts in this connection; but, nevertheless, we can get some idea of the reproduction of God in Christ.

Here, however, on one shore of thought, our minds cannot see the other. We think of the eternity belonging to the life of Christ. We cannot fully understand just where, when and how his pre-incarnate life began. It may be that the longings of the infinite made Jesus and humanity necessary that God, the father, might realize his own completeness in Christ and humanity. Beyond this our power of thought cannot take our minds at present. Here we stop and say, "O, the depths of the riches, both of the wisdom and the knowledge of God."

We are now ready to take up the next line of logical thought. It is with reference to the place of Christ in the universe, and in all the sublime gradations of life. He is the head of all principality and power. By principality and power is meant the highest order of spiritual intelligences, or beings, in the spirit world. They are usually called angels. We do not know very much about them. They may know all about us. They are higher in the orders of life than human beings. Perhaps many of them find their chief employment in helping us. Christ gave us the radiant thought that the rejoicing in heaven over an earthly sinner's penitence is in the presence of the angels of God.

With these thoughts in mind we are better prepared to see why our inspired author speaks of our savior as the head of all principality and power. He is entitled to the highest place by virtue of his redemption of mankind. Human life is always out of joint when it fails to give the son of God and the son of man his rightful place. We did not do it when he came to earth. We had no room for him. It was a manger in which he was born. It was a cross on which he died. It was a borrowed tomb in which he was buried. To this very day we are not altogether giving him his place in the religion which takes its name from him. In many other places where he belongs we offer him but small courtesy. In others we exile him. Then we pay our self-imposed penalties.

Man is not man without Christ holding his rightful place in the life and history of humanity. If heaven accords him the place at the head of all principality and power, why should not we? Give him his place on earth, then all men shall become "bettter than well." Fail to give him his place, then man is an "animal formidable both from his passions and his reasons, his passions often urging him to great evils, and his reason furnishing the means to achieve them."

Greed, unholy ambition, hatred, strife, passion, war and all manner of ills and evils are in our modern life. In the church itself are many persons whose lives are not like his life. Many who bear his name and sign have little or nothing of his nature. Practically all churches need a house-cleaning. When a soldier in the ranks of Alexander had done wrong and was brought before Alexander for judgment, Alexander asked, "What is your name?" The soldier replied, "My name is Alexander." He was then advised either to change his name or his nature. So, many so-called Christians ought to do one thing or the other. We should give Christ his place in our lives, we should give him his place in the affairs of human life.

We should give him his place in our economic problems, in all social and industrial problems. We should everywhere and at all times practice his teachings and sustain the same by displaying his spirit in our lives. There is really no other way for those who would follow the mind of God and know life in all its fullness of satisfaction, joy and usefulness.

This brings us to the third affirmation. "In him ye are made full." A life full of God is a life full of satisfaction. He could find no glory in disappointing the longings which he has created. Our disappointed longings are so, because they are artificial, or selfish, or misdirected. These disappointed longings, the restlessness of human society, the terrible upheavals of modern life are not without their deeper meaning.

After all, are they not the egregious and ugly shadows o our immortal nature? Even our artificial and selfish longings end in a protest against all but God. He is for us and we are for him. We are but poor pilgrims with the hot sands of the desert burning through our sandals, and

we cry out for the "Rock of Ages" in this weary land. Our eyes are red and swollen of weeping; we need God to wipe away our tears and make us well and happy. Our hearts are so hungry, and our souls are either empty or filled with that which can never satisfy, and we are yearning for the old, old story of Jesus and his love.

Without a life full of God, riches mock our longings, or poverty smites us with an unbearable curse; hope deferred makes the heart sick, or the realization of hope is only like gathering leaves which have faded and withered in the chilly breath of Autumn. But reckoning upon the unfailing goodness of our heavenly father we turn our disillusionments to account, and come at last to know that our lives can never be satisfied until they are filled with God, then whether we have much or little of this world's goods, nevertheless, we still have that which the world cannot give, and cannot take away. The empire of the eternal has no completeness outside of the soul of man.

We aspire to be more than we are, we reach forth to find our completeness in God, we come to put a new interpretation upon the material in relation to the spiritual, and thus increase our inner area for the presence and activity of God.

This furnishes our only security against the havoc of a selfish life. All persons can be selfish, but none need be so. The respectable selfishness of our age is destroying more souls than any other curse in the world. We look about us and see so many persons who are willing to deny others almost everything, and themselves nothing they can get; but when we observe their poor little grasping lives we find that happiness is conspicuous there only by its absence.

O how fearful a thing it is for men to devour the sustenance from their thin scruples until they fall to nothing; to narrow their benevolence until they choke the very life out of their generous impulses and then die; to turn the heart into a cemetery; to be driven out of life when the "brief candle burns low," naked, destitute, forlorn, gnawed by spiritual poverty and haunted by remorse.

Selfishness destroys or prevents the completeness of life. So persistent, so obstinate, so all-pervasive is this wretched and insane thing that only God can cope with it. His method in doing so is to fill our lives with his own nature.

Then filled with his life we turn to pour it forth on all who need this life. Our reach then becomes unlimited. Because unlimited is the life of God. Then we find how vast, how mighty and noble a thing it is to live, and never until then. Now it dawns upon us that God's longings for completeness as realized in the fullness of the Godhead in Christ, and yet to be realized in mankind, find their response in the depths of our being. Here we get the real clew to the mystery of human life in its relation to God and man and destiny. Here we predict the infinite possibilities of the redeemed through the endless ages of eternity.

He has not undertaken merely to satisfy us. He will not stop with simply overcoming the selfishness of humanity. He, who has filled the whole realm of nature with himself, seeks to do more in us, with us, and through us. He reproduces his life in Christ. Then the sublime continuity calls for another reproduction in us. It is God, it is Christ, it is man, it is fullness of divine life, it is destiny, it is eternity.

All who have been deceived and disappointed in life need not remain so. Essential greatness is possible to us all while we still remain in our mortal bodies. We may all know what an adequate life is here and now. O what a divine thing it is to live when we give God his chance in our lives! Stay with us O gentle light, tarry, O vision, splendid, until we get our bearings, and can never more remain satisfied without a life full of God. I have seen the man I ought to be.

> The vision came, and in the light he saw
> What he had longed for now openly revealed,
> And much beside—the inmost soul of things,
> And beauty as the crown of life itself,
> Ineffable, transcending mortal form.
> For robed in light, no longer fantasy,
> Before his gaze the true ideal stood
> Sublimely fair, beyond conception, clothed
> In beauty and divinest symmetry.

Man shall yet be fully man because God is God.

SONGS OF A THANKFUL HEART.

Morning.

For sleep through one more painless night
All wrapped in soft forgetfulness;
For eager hearts that hail the light,
Unirked by sharp regretfulness;
For eyes that see the trees, the birds,
The morning faces of our friends;
For ears that hear the gentle words
And happy songs the day still sends;
For healthy cry for food and drink,
For time to play, and power to think,
For will to work, and work to do,
For those who trust us to be true,
For pluck that dares, and strength that can,
For hope in God, and faith in man,
For love of all the pure and good,
Accept, O Lord, our gratitude.

Evening.

For kindly patience shown this day
By those in higher places;
For warm forgiveness by the way,
And smiling servant faces:
For sweet content's unenvying eye
At sight of power and wealth;
For human hearts that note the cry,
Of broken hopes and health;
For all our work has brought to us,
All that temptation wrought in us,
For thoughts and books and things of beauty,
For cheerfulness in the way of duty;
And now for the stars that sing o'erhead,
For love of our home and ease of our bed,
For cool of the night, and for weariness,
Good God of our lives, Thy name we bless.

—Rev. Robert Freeman of Pasadena in The Continent.

The best telegraphing—flashing a ray of sunshine into a gloomy heart.—Exchange.

The best war—the war against one's weakness.

NOTES AND PERSONALS.

The Rev. W. E. Eckles has entered on the pastorate at Campbell.

Everybody should read and circulate the article on "California Wine and the Liquor Traffic."

The Rev. Owen Umsted, recently pastor at Douglas, Alaska, has accepted a call to Calexico.

The Congregational Church at Hayward held recently a Market Day Carnival, in Native Sons' Hall, and realized therefrom $350.

Next Monday at the meeting of the Congregational ministers in San Francisco the Rev. C. D. Milliken will speak on "The Church and the Times."

The American Board will hold its 107th annual meeting at Toledo, Ohio, October 24-27. The sermon will be given by the Rev. Dr. Atkins of Providence, Rhode Island.

The Rev. Edwin A. Waldo has accepted a call to the Oneonta Congregational Church, South Pasadena, as the successor of Dr. Meserve and has entered on the work. Dr. and Mrs. Meserve have gone East for a while.

"The Palestine Pageant," by the Rev. Allen Moore, F. R. G. S., will be given in the First Congregational Church of Oakland from Friday, October 13, to Friday, October 20. About 80 persons will take part in the pageant.

Next Sunday evening Professor Kofoid of the University of California will tell in the First Congregational Church in Berkeley of some of his findings and experiences in the Orient where he and Mrs. Kofoid spent several months early this year.

The Rev. and Mrs. B. St. John have returned from their visit East and will go soon to Woodside, where Mr. St. John has been called as pastor. This will be the first time in its history that the Congregational church at Woodside has had a resident pastor.

Professor Morse Stephens of the University of California begins on Friday evening this week in Plymouth Center, Oakland, a series of lectures on "The History of Spain and Spanish Civilization." They will run through to the 30th of March, there being twelve lectures in all.

Mrs. Goodell, the widow of the late Rev. J. H. Goodell, passed into the other life recently, in Oakland. The funeral services were conducted by the Rev. T. G. Lewis of Angels Camp. Mr. and Mrs. Lewis were associated with the Goodells in work in Utah a quarter of a century ago.

Word has been received by California relatives of the marriage in the East of the Rev. Dr. W. C. Pond and Miss Susan Hinman of Oberlin, Ohio. Miss Hinman was in the Oriental work in California a few years ago—a work to which Dr. Pond had given many years and to which he is still greatly devoted. Dr. Pond is in New England to attend a college anniversary and will not return to California for a few weeks.

The Rev. Dr. Aked has been secured by the San Francisco Y. M. C. A. for three lectures on the 16th, 17th and 19th of October. Tickets will be fifty and seventy-five cents. Dr. Aked is to speak somewhere hereabout on the 18th, but we have no information just now as to where he is to be on that date. His lectures here are being arranged for by Mr. Pierce of the Y. M. C. A., with whom we have not had time to get into communication before going to press.

The Rev. A. W. Palmer of Plymouth Church, Oakland, has announced a series of Sunday evening sermons on great men, under "What Five Men Made Out of Life." The subjects are: October 1—"John Muir: Mystic and Mountaineer"; October 8—"John Hay: Poet, Patriot and Diplomatist"; "October 15—"Lyman Abbott: Teacher and Spiritual Pioneer"; October 22—"Edward A. Steiner: Immigrant and College Professor"; October 29—"Clarence Hawkes: Blind Man and Nature Lover."

California and Pacific Coast Congregationalists, Pacific Theological Seminary abides as yours today—as you will see by reading the editorial entitled "A Semi-Centennial of Unusual Significance." You are invited to come up to Jerusalem, to the School of the Prophets, the week beginning October 8, for a season of inspiration and fellowship. The Pacific outlined the program last week. Turn to that paper and see what you are invited to enjoy! Next week we shall perhaps give the program somewhat as printed by the Seminary. If not that, enough will be given to make it valuable during the week for reference by those who do not attend throughout.

For several years after he resigned as Professor of Systematic Theology in Pacific Theological Seminary and left California the Rev. Dr. Frank Hugh Foster of the Chair of History in Olivet College, Michigan, was a reader of The Pacific. At length this got crowded out. Not long ago thinking that there were some things in the paper in which he would have considerable interest the editor sent him several copies. This brought a pleasant letter in which we learn that Dr. Foster is doing considerable writing in these days on theological subjects, hoping to do something to help the development thereof. We are pleased to learn that the enormous success of Michigan automobile enterprises has made him independent of pecuniary rewards for labor so that he can work in absolute independence. Many friends in California will rejoice thereat and will abide in the hope that his efforts along theological lines will be fruitful for religion.

The Rev. Dr. Bradley of Worcester, Massachusetts, did not go directly home after his departure from San Francisco at the close of his supply work in the First Congregational Church. When he did reach home he was confronted with great headlines in one of the Worcester daily papers telling of the First Church meeting here, called to choose a pastor, and playing Dr. Aked and himself as rival candidates for the pulpit. When on the first Sunday after his return he read to his people the telegram sent to the church here requesting that his name should have no further consideration, he was given then and there an ovation. Dr. Bradley has a loyal lot of people. They have been showing in ways manifold how glad they are that he is to remain in Worcester and that if he had been called to San Francisco it would have been well nigh impossible for him to get away. San Francisco people who came to know Dr. Bradley while he was here will ever hold him in loving remembrance, and congratulate Piedmont Church, Worcester, in that they have him as their pastor.

Those "Looking Backward" articles the editor of The Pacific was writing had to come to a sudden temporary ending when he was asked by the President of Pacific Theological Seminary to write for the fiftieth anniversary an address on, The Origin and Growth of the Church on the Pacific Coast. That meant many days of research and reading and the very difficult task later of crowding into one short address the events of eighty years—not in one denomination but of all. Suffice it to remark here just now that the writer of the address would have to be given a whole forenoon if he were to present all that has been gathered—and twice the time allotted if he were to give one-half of what has already been written. Now comes one of the most difficult and arduous parts of the whole work—condensing that mass so as to come within the allotted time. The aim has been to give something that would not be full of statistics, and therefore dry. Accordingly statistics will appear only three times—and these in great brevity. There will be a summary of this kind at a point a few years after the beginning of organized church work on the coast; again in 1869 at the time when work was begun in Pacific Theological Seminary, and again at the close of the century—at no time more than a minute of this. The desire is, as the origin and growth are set forth, to show how the church has permeated and moulded and leavened our Pacific Coast civilization. It is a fine and enticing field for investigation and effort. Some one ought to write a book on some such subject as this: The Church on the Pacific Coast—Its Origin, Growth, and Influence. No Pacific Coast historian has ever given the Church deserved consideration. It does not seem extravagant to say that the reader would hardly know from Hittell and others that there was a Church in California. And those who have devoted not a few pages in their volumes to the Church have confined themselves mainly to statistics and have not sought to indicate even indirectly its wide influence.

BAY ASSOCIATION AND BETHLEHEM CHURCH.

The meeting of the Bay Association in Bethlehem Church, San Francisco, on the 12th of September, was one of unusual interest. There was a large attendance both in the afternoon and evening. Our impression is that rarely has there been a meeting of the Association attended in the evening by so goodly a proportion of the membership of the entertaining church. Mr. Snider must be leading that people in the way they should go—in more ways than one. He has a very hospitable people, judging from the way they conducted themselves whenever there was opportunity to mingle with and minister to their guests.

And what a beautiful little church in which to meet! Great the contrast there now with the past! Not long ago under and around the church there was water and mud and filth oftentimes. Now there are cement foundations, and on the aforetime vacant part of the lot a fine hall for gymnasium and other purposes, and above it a delightfully cozy little parsonage with all modern equipments.

In the last 18 months more than $5,500 have been expended to put the property in proper shape. This is as it should be. Money must be put into every church enterprise nowadays. No longer can we start in in any shape and grow up with the country.

So pleased was the editor of The Pacific with what he saw of Bethlehem Church and Bethlehem people and so interested in writing about it just now that the Association almost slipped out of memory. And now when it is in mind once more, not much can be said, for the editor was there only a part of the time, just at the close of the afternoon session, at the dinner, and at the evening session. Professor Lloyd spoke that evening very entertainingly and with uplift to all.

In the afternoon Dr. Brooks gave Impressions of Hawaii; Dr. Wisner, a Presbyterian engaged in missionary educational work in China for many years, gave The Story of a Chinese Woman; and Rev. A. W. Hare spoke in a gripping manner on The Temperance Situation in California.

Not much business was transacted.

The committee on approbation to preach recommended the licensing of W. D. McDonald for one year and the renewal of the license of P. G. Ruef.

MRS. THOMAS T. GIFFEN, WIFE OF THE CONGREGATIONAL PASTOR AT FRESNO, APPOINTED TO A POSITION ON THE SCHOOL BOARD.

A news item in the Fresno Republican reads:

"The appointment of Mrs. Thomas T. Giffen, wife of the pastor of the First Congregational church, to the Fresno city board to succeed H. C. Wilber, resigned, was ratified by the city trustes in session last night. Mayor Snow did not make public his appointment until the meeting of the trustees. Mrs. Giffen is the first woman selected to serve on the Fresno school board. The appointment was heartily commended individually by members of the board.

"Mrs. Giffen is the mother of three children and formerly taught school. She has made her home in Fresno for the past five years and is well qualified for her new position. This is the first time she has ever accepted a public position. Mrs. Giffen formerly lived in Antioch."

The Republcan says editorially: "The appointment by Mayor Snow of Mrs. T. T. Giffen as a member of the Fresno city school board will meet with general approval. While Mrs. Giffen has the distinction of being the first woman to serve on the Fresno school board, the idea of women school directors is far from being an innovation. In a number of cities it is quite the established thing. In addition to the recognition of the increasing part that women are taking in civic life that the appointment involves, there are many problems peculiar to school administration that make it particularly desirable to have a woman on the board. The fact that Mrs. Giffen has had experience as a teacher and that she is a woman of both sense and culture, gives her selection an individual appropriateness in addition to the prnciple of having a woman on the Board of Education."

FIRST CONGREGATIONAL CHURCH, LOOMIS.

Having resigned his pastorate at this church, the Rev. A. E. Bradstreet preached his farewell sermon to a large and attentive congregation on September 17. His text was from the Gospel by St. Matthew, the 16th verse of the 5th chapter, "Let your light so shine before men that they may see your good works and so glorify your Father which is in heaven."

During his two years of his pastorate here the membehship of the church has increased 30 per cent, both Mr. and Mrs. Bradstreet having devoted their whole time to the church and its highest interests. They have made warm

friends not only among the members of the church, but the whole community. Their home has been a haven of rest to all in trouble, and by their going away Loomis is losing one of its greatest influences for good.

On Wednesday evening a meeting is to be held to wish them Godspeed and to present Mr. B. a purse of gold as a practical appreciation of the wisdom and assiduity which has marked his sojourn in this commuity.

MARTINEZ.

During July and August union open air services were held in the City Hall Park, conducted alternately by the Congregationalists and the Methodists. The attendance and interest were so good that the experiment will probably be tried another summer.

Rev. George E. Atkinson began his pastorate here September 1. He and his good wife have received a cordial welcome among us, and all departments of the work are taking on new life. The Ladies' Aid Society have promised to assist in the payment of the reshingling of the church. The Adult Bible Class has a monthly meeting at the home of some of its members for sociability and the transaction of business.

BOULEVARD CONGREGATIONAL CHURCH, OAKLAND.

Within the last few months our Sunday school has grown so rapidly that the trustees are having to consider plans for enlarging the building in order to properly take care of the classes. We are glad to say that the growth has not been in numbers alone, but in enthusiasm as well.

We feel sure that our sister churches will congratulate us on having, as Educational Director of the Sunday School Work, Mrs. Georgia Spelker, formerly of Oroville, but now residing in this community. Mrs. Spelker has a splendid corps of workers to assist her and we hope very soon to have a model school.

Mr. J. S. Sullivan has organized a choir and an orchestra among the young people and they furnish the Sunday school music.

The pastor, Rev. J. B. Orr, is superintendent of the school, and he has put the work on such a high plane of excellence that it is attracting workers of the highest efficiency—such as Mrs. Spelker, Mr. Sullivan, Mr. C. H. Blease, physical director for the boys, and Mrs. Frank Law who is having such a splendid influence over the young girls.

For last Friday evening's program we were exceedingly fortunate in having Dr. R. R. Lloyd deliver a splendid address on "Luther and His Times."

A VARIED PROGRAM.

Of interest to women is the annual meeting of the Northern California Branch of the W. B. M. P. and the Woman's Home Missionary Union which occurs October 5, 1916. Plymouth Church, Oakland, is the entertaining society and that alone insures a good time, to say nothing of the comprehensive program arranged for under the direction of Mrs. W. O. Atwater of Oakland.

The morning brings reports of officers and messages from Rev. A. W. Hare in charge of the Prohibition forces in Alameda county and Mr. and Mrs. A. B. De Haan of Pangchang, China, now returning to their work after a year's furlough.

The afternoon is devoted to a practical survey of work close at hand, Miss Lillie Walker of the Travellers' Aid telling of the Stranger at Our Gates, while Miss Patty Chickering, head of the Immigration Dept. of the Y. W. C. A. will tell of the Stranger Within Our Gates. Rev. M. G. Papazian of Fresno completes the triology by his story of Our Neighbors, the Armenians of California.

Sessions at 10 a. m. and 2 p. m. Lunch served at the church.

Roll call of Auxiliaries; see to it that your society is adequately represented.

The Home.

THE NEMESIS OF THE UNNOTICED.

Very much of what we read and listen to proceeds upon the assumption that the great blessings and prizes and satisfactions of life cannot be reached without endless search. The impression prevails, with most of us perhaps, that the grand things are ahead of us somewhere or far afield, and that we are likely to miss them unless we are constantly on the quest. The idea has even gained considerable headway among many eager and ambitious spirits that the great truths about life still await our discovery, and they are impatient at being told that they are already well known and have been known for centuries. It seems to take away somewhat from a man's glory that his business is to get used to the truth which is always near rather than to achieve it as the crown of his own brilliant efforts. Men and women to-day are waiting upon the last word of this or that philosopher or thinker as if all rested with them and what they might discover. And the world's grudge against Christianity is because it tells it that the ultimate truth is already laid bare to us once for all in Jesus Christ.

It is probably true that more truth is missed through simply not noticing it than through any other defect in our method. And more happiness is lost through overrunning it than through never reaching it. We must learn to turn deaf ears to all the fevered voices outside us and the petulant ones within us which are forever talking as if God had meagerly endowed this world with satisfactions and joys and as if we had to search for and invent them.

Wordsworth found that he was bankrupt of happiness because he had taken it for granted that it must be hunted for feverishly and scrambled for. At last he found that it was everywhere trying to get into his heart and said that the meanest flower that blows could often give him thoughts too deep for tears. We seek for interesting personalities, and for a certain part of our lives we are all for the famous and brilliant. Hardly anybody else is worth our notice. But the time comes with a sensible man when almost everybody is so interesting that one can hardly explore all that is in them.

Mark Rutherford tells how he had disliked his little step-daughter and taken it for granted that there was nothing in her. Then after some years of such neglect there came a long and painful crisis in the family life, and he

was amazed at the quiet resourcefulness with which the child entered into all the emergencies that were upon them. Each new one threw open some new and beautiful trait that he had never suspected. Beside him day after day, in the same house with him, there had been a richness of character and a personal interest such as he supposed he was always watching for, but his heart had been closed to it, and now when he appreciated it at last he could hardly forgive himself for his long self-impoverishment through not noticing.

It would be a good thing for many feverish souls who always think of pleasure as lying at the end of an arduous search, if they could but realize that it lies very near them in familiar things. Many spend their lives rebelliously believing that the great advantages have never come their way. The town they live in never gave any scope for such ardent spirits as theirs, so they put it. And others overlook the present day that is with them because they believe nothing eventful can occur in it. Afterward they look back upon that period of many just such days, and wonder how they ever could have missed such an opportunity. The days which have been slighted are just such days as used to look golden when they were far ahead. They look golden now when they are gone, but they have a way of looking commonplace when they are right here. Men had dreamed for centuries of the day when the Holy Spirit should descend, but when he did they never noticed it, and went on to the end as if nothing had ever happened.

Very sharp, too, is the realization when too late that love was being showered upon us in every form by some one and that we did not notice it. On many lives there has fallen an almost incurable sadness just because of this. But there is no need for it to fall upon any of us. We are here in this world to notice, and the greatest life is the one that notices the most of all the daily riches that greet and meet and surround it. We don't need to search and discover half as much as we need to recognize. And life is susceptible of more surprise in the region of what is near than in that of the far off.

There is a kind of eagerness which becomes sheer stupidity. It is the kind which makes us brush past the very thing we are looking for. Men leave their own homes in the quest for happiness and they leave behind just what they are looking for. They forsake their own souls and "pine with noting all the fever of some differing soul," and forget that "a man's own mind is sometimes worth to tell him more than seven watchmen, that sit above in a high tower." We may be sure that our greatest losses and our most poignant memories will all be concerned not with some prizes that we fail to reach, nor with some truths which we fail to discover, but with the more modest matter of things which we just failed to notice. Solomon fell because twice God had appeared to him and he hardly noticed it. Can it be possible that this ordinary looking day with its routine, its familiar faces and voices, its whispers of conscience and its touches of God's influence contains within itself all that one really needs to think about? Yes. The worst thing that can trouble us in the future will probably be something which we have neglected to-day.

How constantly the seers and prophets were thinking of the day of visitation, and the misery of missing God. We are far too prone to think of our day of visitation as some terrible experience of calamity. No, it is far more likely to be some proffered intimacy of our Master which, if we would accept it, would lead us on into a larger life.

It is perhaps some obedience, which is just hinted to us, but it is not striking or dramtic, and we refuse it or do not heed it much. It may be some offer of friendship, some deed of love that was directed to us, but in our course hurry we slurred it over. The nemesis of the unnoticed is the most to be dreaded. So Christ tells us to watch, not meaning that the Christian life shall become a kind of sentry duty, but that it shall become eager, expectant, and sensitive toward God's manifestations, toward our occasions and opportunities, just seeing to it that we miss nothing that they bring. Then in the end of the day there will be nothing to dread and everything to repoice in.—Editorial in Sunday School Times.

For The Children.

OUR LITTLE GARDENERS.

When Ted and Tommy water the flowers,
There's many a plant goes dry,
Though they use the biggest watering pot
And fill it ever so high!

For little lads will stumble and trip,
And the water is sure to spill
On shoes and socks and knicker knees —
Though they do their best, it will!

So when they get to the thirsty flowers
It's poorly the posies fare;
But Ted and Tommy should grow like weeds—
They're watered enough and to spare!

—M. Watson in The Continent.

SURPRISE IN THE CHERRY PIE.

"Mother, don't you think that if I'm going into the exhibit this fall I ought to begin learning how to cook pretty soon?"

"Yes, Helen, I do, for the summer will go by before you know it. What would you like to make first?"

"Oh, I think pies would be the nicest."

"I guess that's because you're so fond of them, dear. But they are not very easy things to begin with. I should think gingerbread or cookies or rice pudding would be better."

"No, I'd rather make a pie, mother if you don't mind—a cherry pie like the one we had at grandma's last week, for I'm sure that would win a prize anywhere."

"I haven't a doubt of it, Helen, for your grandmother is a famous pie-maker. And you shall learn how to make them, too, though I haven't time to teach you this morning. But you can help me with mine if you'd like to."

"Oh, that will be fine, mother! What shall I do first?"

"Well, here are some cherries that need to be stoned. Suppose you begin with these. Only be careful to get all the stones out, for it spoils a cherry pie to bite unexpectedly onto a hard stone. Take the bowl over by the

window where it is cool. And you'd better put on your apron, for the cherries are very juicy this year and you mustn't get anything on that pretty new gingham dress."

"All right, mother, but I don't see why you have to wear aprons if you cook. I hate them. Please, after you get the crust ready may I put in the cherries and do all the rest?"

"Yes, if you'll hurry and get them stoned."

"I will, mother. See, I've got a lot done already."

Then Helen sat down by the window that looked out onto the smooth green lawn and the vegetable garden beyond. Her little fingers worked very fast at their task, but her eyes would wander from one thing to another, both inside the house and out. And quite often they rested on her two brothers where they were at work in the garden. At times she almost wished she were there too, for she loved to be out of doors, especially wherever either of the boys was.

And seeing the boys made her think of surprises. For all three of the children loved them better than anything else and had a new game in which they were constantly trying to think up a new one. To-day it was her turn, and her little mind began to work as fast as her fingers. After a few moments, if you had looked at her face, you would have known she had hit upon something that pleased her very much. For fun danced in her bright eyes and her face laughed all over.

Then she said softly to herself: "I know what I'll do to surprise the boys today. I'll stone all the cherries but just two big ones, and I'll leave those just the way they are. Then when the boys get their pieces of pie at dinner they'll eat very fast, 'cause they love cherry pie so, and all of a sudden they'll bite on a stone and they'll be so awfully surprised that it will make them mad. Oh, won't it be fun!"

So Helen went on with her work and finished just as her mother said she was ready for the cherries. Then the two went into the big pantry and the pie-making began. Mrs. Sanderson had already rolled out the pie crust and covered a plate with it. So the first thing she had to show Helen was how to arrange the cherries. Then they sprinkled over them a heaping cup of sugar and a little flour to keep the juice from running out, and over it all they put the thin upper crust, which they wet with enough cold water to make it nice and flaky. Then they placed it in the hot oven to cook, and Helen ran out into the garden, saying it was too warm to stay in the kitchen any longer and that she had had enough cooking for one morning.

Then she got so interested in what the boys were doing that she forgot all about the cherry pie and didn't think of it again until dinner-time, when she saw Biddy bring it into the dining-room and set it down before her mother to serve. But she was just as anxious for a piece as the boys and began eating it quite as rapidly.

Then some one mentioned the circus that was coming to town the next day, and all three children began to talk together as fast as they could and got very excited as they begged their father to take them to see it. And though they knew much better, I am sorry to say they tried to eat and talk at the same time. And then it was that something happened that gave Helen the biggest surprise of the day.

She had only partly swallowed a big mouthful of pie when she began, "O father, do you suppose the baby elephants will"—when her teeth came down on something hard and she stopped short and wondered what had happened.

Her mother, noticing it, asked: "What is the matter, Helen? Is it that tooth again? You must have something done for it at once."

But Helen did not answer her and after a moment went on eating her pie. By this time father was telling something very interesting about the young elephants, and Helen interrupted with, "Now, father, if you don't take"—

She got no farther, for again her teeth came down upon something hard, and this time she gave a queer little scream and put her hand up to her mouth.

And when she took it down again, to her astonishment there were two hard objects in it, one a big cherry stone and the other the front tooth that had lately been giving her so much trouble.

Of course, everybody wanted to know what had happened, and Helen couldn't very well show them the tooth without the cherry stone, so she opened her hand slowly and let them see what she held.

"Why, that's too bad, my dear," said father. "Biddy must have been careless and left a stone in one of the cherries. Mother must be sure and speak to her about it."

But mother looked knowingly at Helen and waited for her to say something. Then Helen, without a moment's hesitation, said bravely: "Biddy didn't make the pie, father. Mother and I made it—that is, mother did and I helped her. While I was stoning the cherries I wanted a surprise for the boys, so I left the stones in just two of them 'cause I thought they'd each get one in their pieces and be surprised when they bit on them."

"Well, the surprise is on you this time, little daughter, isn't it?"

"Yes, but it isn't such a bad surprise after all, for it pulled out that tooth and now I shan't have to go to the dentist's. Mother said if I didn't pull it myself or let her do it by Saturday, I'd have to go and see Dr. Wheeler."

"Well, it worked out all right in your case, Helen, but it wouldn't have been so nice if mother or auntie or I had broken off one of our teeth on a cherry stone or swallowed one by mistake. I don't think I should plan that kind of a surprise very often if I were you."

"Oh, I won't again, father, I promise you. But this time I think it was a pretty good thing that there was a surprise and that it was on me instead of on any of the rest of you. And I'm going outdoors and give three cheers for the cherry stone that pulled my old tooth. Come on, boys, and help me."

And upon that the three children ran out of the dining-room and quickly disappeared from sight in the tall flowers of the garden.—Gertrude Scott, in Zion's Herald.

If your religion is a little fenced-off enclosure, open it up some; let in the sunshine and fresh air and invite somebody to view your heart treasures. You will get more out of it and make it more useful too.

There is no true life that does not reveal a purer, a richer and more blessed life visioned in its depths, seen like lovely grottos in the deep, radiant with light beneath a heaving and a broken surface.

How many lives we live in one,
And how much less than one in all!

—Alice Cary.

GUESSING SONG.

Oh ho! ho! Pray, who can I be?
I sweep o'er the land, I scour o'er the sea;
I cuff the tall trees till they bow down their heads,
And I rock the wee birdies asleep in their beds.
Oh ho! oh ho! And who can I be,
That sweep o'er the land and scour o'er the sea?

I rumple the breast of the gray-headed daw,
I tip the rook's tail up and make him cry "caw";
But though I love fun, I'm so big and so strong,
At a puff of my breath the great ships sail along.
Oh ho! oh ho! And who can I be,
That sweep o'er the land and sail o'er the sea?

I swing all the weathercocks this way and that,
I play hare-and-hounds with a runaway hat:
But however I wander, I never can stray,
For go where I will, I've a free right of way!
Oh ho! oh ho! And who can I be,
That sweep o'er the land and scour o'er the sea?

I skim o'er the heather, I dance up the street,
I've foes that I laugh at, and friends that I greet;
I'm known in the country, I'm named in the town,
For all the world over extends my renown.
Oh ho! oh ho! And who can I be,
That sweep o'er the land and scour o'er the sea?
—Henry Johnstone.

If any one shall say unto thee that thou knowest nothing, and notwithstanding thou art not vexed, then know thou that hast begun thy work.—Epictetus.

No work begun shall ever pause in death,
So let us wait God's instant men call years.
—Browning.

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